



MILLENNIAL STAR

the latter-day saints'

MILLENNIAL STAR



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articles

- 201 THIS YEAR'S THEME—message from the mission presidency
- 202 THREE OUTSTANDING MESSAGES OF THE BOOK OF MORMON
TO THIS GENERATION by Sidney B. Sperry
- 204 LET'S GO TO MUTUAL by Walter J. Chiles
- 205 IT'S THE "DONE-THING" by Jean Silsbury
- 206 THE ANTHON ACCOUNT (A.E.)
- 208 WE BELIEVE . . . one church by Elder Dean R. Stephens
- 210 a house or A HOME?
- 211 TRUTH—sermonette by Elder E. H. Southwick
- 212 editorial—BELL, BOOK, AND CANDLE
- 214 children's page—BARTHOLOMEW AND THE TWINS by Yvonne Drake
- 216 FRAE BONNIE SCOTLAND by Pres. C. Cutler & Elder L. Jones
- 218 BRITISH MISSION
- 223 THE BULLETIN BOARD
- THINGS I READ as M.I.A. Themes by the Bookworm
- TODAY AND TOMORROW a poem by Sister Ruth Savage Hilton

ABOUT THE COVER:

This is September, and another harvest nears. We remember the industrious Gleaners, and humbly recall the miracle of the gulls when, in 1848, the crops of the Latter-day Saints were saved from the ravenous crickets. And in bringing these things to memory we thank the Lord for our many daily blessings. The green and gold of the cover are the M.I.A. colours.

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THIS YEAR'S THEME

message from
the mission
presidency

Shortly before the death of Joshua the Prophet of old, at the age of 110, from the accumulated wisdom of a century, he spoke these words:—

**Choose you this day whom ye will serve . . . as for me
and my house, we will serve the Lord. Joshua 24:15.**

The occasion which demanded such a challenging statement, arose from the backsliding of ancient Israel.

For many years the Lord, true to His promises, had nurtured and cared for this, His chosen nation, but the infiltrations of strange people had introduced worship of heathen gods into their midst.

So, true to his calling, the spokesman of God depicted the blessings already theirs and the sorrows which must follow if God's chosen people betrayed their trust and began worshipping strange gods.

Perhaps it is timely, that our modern leaders have chosen this statement for the M.I.A. Theme for 1951-52.

Is it not necessary that the youth of the Church, modern Israel, should be reminded of the great and abundant blessings which are theirs? Also to be warned against the love of the strange gods of money, power, the lusts of uncleanness, jealousy and hate?

Consider, we have the wisdom of Joshua and also a thousand years of world history to bear out the truth of this theme. Further, a century of experience with modern Israel, lies behind our Prophets of today.

This echo of Joshua's voice from the past has been caught up, amplified, and now comes to you, Youth of the Church!

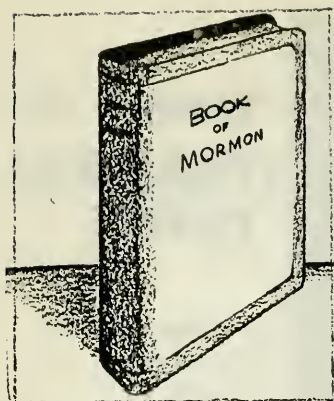
The challenge must be met, it will allow no side-stepping!

There can but be one worth while choice . . . **"to serve the Lord."** This statement is specific, yet all embracing—spiritual, yet practical.

Youth of the Church, continue to serve the Lord, by starting the day with prayer. Then, throughout the day seek by your actions to be worthy of the life-giving Spirit which only can dwell where holiness is sought.

Fulfill your Church obligations, the so-called "spiritual" and "temporal" laws of tithing, observance of the Sabbath and Word of Wisdom. Seek perfection by making a daily practice of repentance, which is the relinquishing of the lesser and reaching out for the greater.

Finally, fortify and purify your life by attendance in and activity with the organisation developed specially for this purpose, the Mutual Improvement Association.



Three Outstanding Messages of The Book of Mormon to this Generation

by Sidney B. Sperry

a warning to the nations of the **American Continent**.—It becomes obvious as one reads the Book of Mormon that it is more especially directed to the Lamanites (American Indians) of our day, although Jew and Gentile are also included in its scope. (1) The writers of the volume have a very definite warning message to convey to the Lamanite “remnant” of this generation as well as to the other peoples—so much so that a clear philosophy of history is woven about it. The warning given by the Book of Mormon prophets, in its essence, is this: **Their own peoples, together with all others that shall in the future inhabit this land (America), must serve God or be destroyed; to violate this divine decree is fatal; it is imperative that the warning be heeded.** Whatever else the Nephite scripture is, it must be looked upon as a voice of warning to our age. Let us briefly proceed to trace the genesis and later use of this warning message.

The warning in substance seems first to have been given by the Lord to Nephi, the son of Lehi. When the Lord visited Nephi, then a very young

man, He said among other things these words:

“And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands. And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.” (1 Nephi 2:20,21.)

At a later time it was expressed more concisely by Lehi who quoted the Lord as saying:

“Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.” (2 Nephi 1:20.)

When Lehi subsequently blessed the sons and daughters of Laman and Lemuel he repeated this injunction to them. (2 Nephi 4:4.) Jarom and Amaron were aware of it, but did not write it out in full. (Jarom 9; Omni 6.) King Benjamin emphasised its importance in his last formal address to his people. (Mos. 2:31.) Alma the Younger warned the wicked inhabitants of Ammonihah of the Lord’s

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words to Lehi. (Alma 9:13, 18.) When Alma gave commandments to his three sons, Helaman, Shiblon and Corianton he was careful to remind them of the divine warning. (Alma 36:1, 30; 37:13; 38:1.) It should be observed that the Lamanites were cut off from the Lord's presence through wickedness, but were not destroyed; like mercies were not extended to the Nephites as a people, because they were blessed with unusual gifts from God. (Alma 9:14, 18-23.) Notice this express statement to the effect that the Nephites were to be held more strictly accountable than their brethren:

"For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth? (Alma 9:24.)

Thus it may be seen that to be "cut off from the presence of the Lord" was equivalent—at least for the Nephites as a nation—to destruction. Moreover, the Nephite nation was destroyed as Alma had warned. The destruction of the Nephite people thus comes to us at this day as a potent warning from the past; a "voice from the dust," so to speak.

Moroni, the last great Nephite prophet, brings to us another voice of warning from the past. When he abridged the records of the great Jaredite nation, a nation which preceded that of his own people upon this continent, his object was not only to give us the high-lights of their history, but also to point out to us that they were destroyed for the same reason that his own people (the Nephites) were. When the Jaredites kept the commandments of God they prospered; when they transgressed they were cut off from His presence and eventually fell as a nation. Moroni makes it crystal clear that God had manifested to a great Jaredite prophet that this is a land of promise only to those who serve Him. Notice this key passage:

"And He (God) had sworn in His

wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of His wrath should come upon them. And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of His wrath shall come upon them. And the fulness of His wrath cometh upon them when they are ripened in iniquity. For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decree of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2:8-12.)

Mark the fact that Moroni addresses himself to this generation of Gentiles and warns them not to continue in their iniquities so as to bring down upon their heads the wrath of God as the former inhabitants of this continent had done. In warning this generation, the prophet is obviously adhering to the same philosophy of history that was held by most of his predecessors. A little later in his writings Moroni emphasises the secret oaths and combinations that caused the destruction not only of the Jaredite but of his own people:

"And now I, Moroni, do not write

—continued on page 222



LET'S GO TO MUTUAL

by Bro. Walter J. Chiles,
Mission Y.M.M.I.A. President

There are many organisations existing in the world today whose functions are to direct the energy of youth into constructive channels, but more often than not, the potent force of spiritual education is completely neglected, or is subsidiary to other activities.

The realisation of the importance of the spiritual side of man's nature is manifest within the M.I.A., whose purpose is to help establish in the hearts of the people of the Church, and of interested non-members, a testimony of the truth of the restored Gospel of Jesus Christ. Preferably, as expressed in their daily lives, to help make true Latter-day Saints by providing, in the spirit of the gospel, the means, guidance, and direction for developing the native talents of the members, and for satisfying their natural desires for recreational, cultural, and religious activities.

If a man is to avoid a sense of frustration I believe that these desires must be given the opportunity to express themselves in a constructive and righteous manner. If one side of man's personality is developed to the total exclusion of any other, real mental happiness usually does not exist with that man.

We can see then, what a vital part the M.I.A. plays in the life of a member of this Church. This organisation was inspired of God, its development and growth over the past 80 years, and the many fine people who have gone into the waters of baptism because of its activities are proof enough of that. It was a noble thing that Brigham Young envisaged, when in the year 1875 on June 10th, he organised the Y.M.M.I.A. and to the young men he

said, "We want you to organise yourselves into associations for mutual improvement. Let the key note of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great Latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

The Y.W.M.I.A. was organised much earlier, in the year 1869 on November 28th, and Brigham Young gave this address to the young women, "I have long had it in my mind to organise the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers in propagating, teaching, and practising the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth."

This wonderful organisation has grown into an important auxiliary of the Church, and its original conception still flavours its programme and teachings. Through experience, over a period of years, the general presidency of the association has annually produced a comprehensive set of manuals that embodies a programme for all ages.

These programmes have been shown to prominent youth leaders in other organisations with the invariable reply, "I think they are excellent if they can be applied." Unfortunately for we here in the British Isles some of the activities outlined cannot be used because they are conceived with a 'com-

—continued on page 224

IT'S THE "DONE-THING"

by Sis. Jean Silsbury

Mission Y.W.M.I.A. President



a fallacy has grown up with many young people of today—they think decency old-fashioned. By this I mean not just decency in the clothes we wear, but also in the entertainment we seek, the jokes we enjoy, and the things we read.

It seems that nowadays it's the "done-thing" to wear the briefest garments possible—every day we see pictures of mannequins displaying revealing models. If you stop to compare them with the pictures of the young women of our church taken at the recent Dance Festival during the annual M.I.A. Conference in Salt Lake City you will see that our girls look no less charming—in fact I think they look much more natural and feminine in gowns adhering to far higher standards of dress.

We are counselled by our Church leaders to "be modest." Some members criticise, falsely thinking such advice is being prudish. However, when we consider the wise counsel given to us on countless other subjects surely we should also accept this in good faith.

Again it's the "done-thing" to visit the latest French revues, the local "Palais," or the now fashionable night club. As the standards for entertainment get lower, the need for entertainment gets greater; the result being that the youth have come to accept this "trash" and look for nothing better. The atmosphere of drink and smoke becomes so natural to them it constitutes their idea of fun. They join in the exchange of crude jokes and smutty stories, which would disgust them if they were in a wholesome, natural environment.

We must strive therefore to develop the talents among our young people so

that we can present programmes to absorb their interest. We should occasionally, take our members to enjoy good plays and concerts so that they can learn the difference between the worthless and the worthwhile. We should elevate our own standards along with those with whom we come in contact.

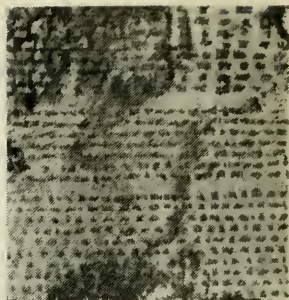
Why are so many good attitudes considered old fashioned? Perhaps because the youth of today have grown up through a troubled period of war and its aftermath. They have missed schooling and oftimes the influence of the home on their lives. Is it to be wondered that moral standards are at a low ebb, and that immorality is also becoming another "done-thing"?

The main trouble seems to lie in the fact that no one likes being "different" from those with whom they associate. I am sure that many young people do not really enjoy the life they live but are too scared to stand up against their companions. If only they could be persuaded to have the "courage of their convictions" they would realise that after a little while their friends would respect and admire them for their audacity to break away from the lowered-norms.

Our M.I.A. programmes give numerous opportunities to help these young people, by our examples and our teachings.

One final word—we must be sure not to allow our views to become distorted, thereby lowering our church standards. In an address at a recent M.I.A. convention, President Stayner Richards said, "The difference between our church and others is that other churches lower their standards to meet the people, but we raise the people to meet our standards."

THE ANTHON ACCOUNT



“... the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.”

The great Old Testament Prophet Isaiah was privileged to know through direct revelation what would befall the earth and its inhabitants during the remaining dispensations of the gospel. He saw that through perversion the divine authority and consequently the true church would be taken from the hypocritical people of the earth. He also saw that the Lord would do a mighty work among the people by revealing the Book of Mormon and restoring the gospel again in the latter days.

In the eleventh and twelfth verses of the twenty-ninth chapter of his book, as quoted above, he told of an event that would take place during that restoration; the fulfillment of which was contained in a testimony of Martin Harris printed in the Forty-ninth Number, Vol. LV, of the *Millennial Star*: “Why, when I handed the seven lines of characters to Professor Anthon, who received me so kindly, he pronounced the characters to be a true language, and gave me a certificate to that effect. I proudly started for the door, and while holding the door knob the professor called to me, asking, ‘Where did you find the book?’ ‘Near Palmyra, sir, in a hill.’ ‘Then bring me the book and I will translate it for you.’ ‘No, I cannot do so, for a part of it is sealed.’ Then said Professor Anthon, ‘I cannot read a sealed book.’”

Joseph Smith had himself copied the seven lines of characters (photograph on page 224) from the plates and had given them to his associate, Martin Harris; it is recorded in the Documentary History of the Church, Vol. 1, p. 19.

Elder Edward Stevenson, in an early copy of the *Deseret News*, wrote, “In our conversations while journeying over the plains, Martin Harris said to me, ‘I did not know until after we read more fully the sacred scriptures that I really had to take these seven lines as the words of the book which Isaiah so plainly spoke of . . . If Professor Anthon had not called me back, Isaiah’s words would not have been fulfilled. (but) . . . I saw his words were fulfilled by my taking the words of a book to the Professor, although I did not know it at the time.’”

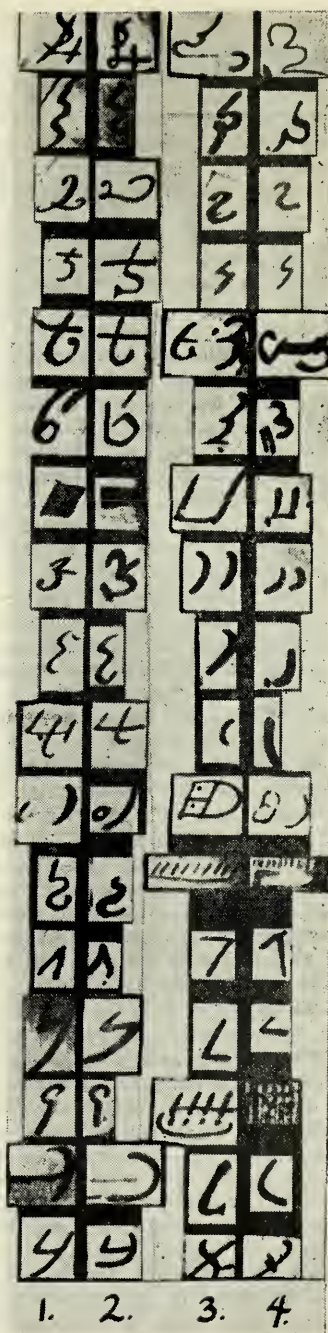
Isaiah’s prophecy was fulfilled to the letter of the law. Martin Harris, in taking a copy of certain characters from the ancient records that had come “out of the dust” took merely the words, not the book, just as had been told hundreds of years before, to one who was learned — Professor Charles Anthon, Greek and Latin Professor at Columbia University, New York City. The book itself was delivered to the youth Joseph Smith, as yet unlearned as evidenced by the incorrect spelling of “caractors” on the

transcript given to Martin Harris.

Those seven lines of ancient figures did more than fulfill scripture, they provide an indisputable testimony to the fact that Joseph Smith was a Prophet of God and had the sheaf of records in his possession. For at the time he wrote them down there was no other source to have received them from. No dictionary or knowledge of demonic Egyptian existed. It wasn't until several years later that the first simple works on it appeared, and not until the present century was a fourth over that the first comprehensive grammar was written. Yet we find today that the characters on the original paper given to Harris are authentic ones that can be translated.

Over two hundred characters appear on the transcript, some variants of each other, but leaving approximately a hundred original letters. Ariel L. Crowley, LL.B., in the *Improvement Eras* of January, February, and March of 1942 and September of 1944, presented the results of his excellent research on the transcript, and, among other things, showed the similarity existing between those characters and those photographed from recognised Egyptian works. Columns one and three on the accompanying illustration show thirty-four of the characters from ancient Egyptian texts written about a hundred years ago and across the globe from the historians who were writing the records from which the Book of Mormon was translated. Columns two and four show remarkably similar ones from the Transcript. Mr. Crowley writes, "The precision and weight of the parallels set forth is infinitely increased by these circumstances," and quotes "Individual hieratic hands differ as all handwriting is apt to differ," and "The writings of one period were but half intelligible to the learned scribes of another." (Gardiner, A. H., *Egyptian Grammar*) In the thirty-second verse of chapter nine of Mormon we can read, "We have written this record according to our knowledge, in the characters which

—continued on page 224



WE BELIEVE . . .

IV. ONE CHURCH

have you ever known of a business man who ran several different shops? To your knowledge did that businessman ever allow his various shops to differ on fundamental business policies? If he did, we would all agree that he was not dealing on a good business basis. For the main point behind every business is to show a profit, and to do so there must be unity of purpose. Why do you suppose it is that some people would give a businessman credit for more intelligence than Jesus Christ?

If you've heard it once you've heard it a dozen times. At the shop, at your neighbours, in the market square, at the door you've heard the traditional line: "What difference does it make what church we belong to? We all have the same goal in mind, but are using different avenues of approach." Basically they are saying that Christ organised, and will accept more than one church as His own. The question raised has echoed around the world, and it demands a satisfactory answer to all concerned—the entire world, for if we are all the children of God we are all anxious to know of and be affiliated with the the true church of God.

The man who says that Jesus Christ did not organise and recognise one church (meaning a body of believers under a set standard of beliefs) denies the very powers of reason God has allotted him. He denies not only an appeal to logic, but likewise an appeal to the very record that he as a "christian" accepts as the word of God.

No thinking man could possibly hold tenable the thought that God is the author of confusion and contention. And yet, what is the christian world today, but a mass of confusion? So

confusing, in fact, that christian missionaries in the far eastern countries of the world are met with this challenge: "Why should I accept you and your faith when you all believe different things?" So perplexing, that a number of aethiests have said, "If there is no peace or unity in the very churches you ask us to accept, how can you expect us to believe in a God?" These are problems that demand answers.

To the student of history it appears as a simple question and answer. For our historical source we would use the one record that goes back to the dawn of history—the Holy Bible. We find throughout its pages that from the beginning, men continually fell from the truth. Time after time the people were warned by the appointed servants of God to turn from idolatry and go back to the one God that gave them life. What is this but an announcement of one church? What christian would say that God was of a changeable nature, when in the Bible we read He is one of constant teachings? Logically, enough, if Christ was indeed the representative of God, why then would He suddenly abandon the teachings of the one who sent Him, and teach the recognition of many creeds and ideals?

Far from that, Christ taught a oneness that no other teacher ever equalled. We have but to reflect on a few of the Lord's words, and we can see that He taught of one church. Recall how we were urged to find the one straight and narrow road that leads to life? (Matt. 7:13-14, 21-23). Remember how He said that in the last days many would come to Him and tell Him of the mighty works and miracles performed

in His name? Yet even in the face of these works they were to be rejected because, "I never knew you." Evidently those people, while possessing a faith, were not affiliated with the church that Christ recognised. And above all, recall how He uttered the beautiful words: "That they may be one, even as we are one . . ." In His prayer, Christ asked His Father that not only His special witnesses, the Apostles, should be unified, but all those who would accept Him through their preaching. Yes, a unity for all believers in Christ was essential. (John 17:20-22.) The present condition of Christianity does not

the hands of those He appointed? As the vast multitude of Jews were assembled to celebrate the feast of Pentecost they were representative of nearly all nations and religions within that part of the world. It would have been extremely difficult to find a more diversified group. When the truth of Peter's message touched their hearts they were told to repent and be baptised. To come into the church of Christ by the doorway, and reject their past beliefs. Who did Peter represent—Christ or his own personal ideas? Did Peter recognise but one Church? (Acts 2:37-39, 41-42, 47; 4:32-33).

Paul was another apostle who taught unity within the church of his Master. He warned the Ephesians that if anyone was to preach any other doctrine, even an angel from Heaven, than that which they had already received they should reject it. And yet, in the world today, we find scores of various doctrines, each differing. Paul summed this thought up when he wrote to the Galatians "... one Lord, one faith, one baptism . . ." Nothing could be more direct than this statement, nothing could be easier to understand. Does it seem possible that Paul would recognise any more than one church? (Eph. 4:3-5; Gal. 1:6-8; I Cor. 1:10-13.)

Holy Scripture is full of this oneness in the Church of Jesus Christ. There is not one word written to the opposite effect. We humans are imperfect in many respects. We seem to lack the ability to understand completely. Yet we know that Jesus Christ was perfect. Why then would His organisation not be perfect? Why should we classify Christ as a bad business man, when the only one to err is ourself in accepting a multiplicity of man-made faiths?

Jesus Christ organised but one church, and surely, when the great day of our Lord comes, He will only recognise His own Church.

Elder Dean R. Stephens.



One Lord, One Faith, One Baptism

answer that prayer. A thing changed is no longer the same, no matter how small the alteration. If any doctrine was added or omitted would it still be Christ's doctrine? Does it seem logical that Christ would recognise any more than His one Church?

If it was the purpose of Christ to accept all faiths, why was it necessary for others to change their faith and recognise Him, and be baptised under

a house or



A HOME ?

RECIPES

Melting Moments

- 3 oz. margarine.
- 3 oz. lard.
- 6 oz. flour.
- $\frac{1}{2}$ teaspoon almond flavouring.
- 1 egg.
- 4 oz. sugar.
- Cornflakes.

Melt the margarine and sugar together and cream. Add flour gradually and beat. Add beaten egg and almond flavouring. Put cornflakes in bowl and crumble them. Roll the mixture in cornflakes. Put the small balls in the oven for a few minutes until it spreads but is not brown. Use moderate oven.

Savory Baked Beans

- 1 16 oz. can of baked beans.
- 2 T. brown sugar.
- $\frac{1}{4}$ teaspoon dry mustard.
- $\frac{1}{4}$ cup catsup.
- 2 slices of bacon cut in one inch pieces.

Combine the ingredients. Bake covered in a greased casserole in a moderate oven for 20 minutes. Uncover and continue baking 20 minutes. (Lima beans may be substituted.)

Applesauce Cake

- $\frac{1}{2}$ cup margarine.
- 1 cup sugar (4 oz.).
- 1 cup cold unsweetened apple sauce.
- 2 cups flour, sifted (8 oz.).
- 1 teaspoon soda.
- 1 teaspoon cinnamon.
- 1 teaspoon powdered cloves.
- 1 cup raisins and nuts, cut in pieces.

Cream fat, add sugar gradually. Add apple sauce. Add flour sifted with soda and spice. Add raisins and nuts. Bake in greased pan 40 minutes in moderate oven. Ice if desired with icing sugar mixed with a little canned milk. Flavour with vanilla.

Salad Cream.

- 1 tablespoon flour.
- $\frac{1}{2}$ cup sugar.
- $\frac{1}{2}$ teaspoon mustard.
- 1 teaspoon salt.
- $\frac{1}{2}$ cup vinegar (4 oz.).
- $\frac{1}{2}$ cup milk (4 oz.).

Mix dry ingredients together with enough milk to make a smooth paste. Add remainder of liquid and heat, stirring constantly until it has boiled enough to cook the flour. Remove from stove and stir in half can milk.

TRUTH

during the long nights of the Dark Ages, when truth was purchased at the price of the inquisition or death, man's progress was at a minimum. He was able to progress only as fast as he was able to receive knowledge based upon truth. The knowledge of supposition was everywhere prevalent, and truth was had only at a very high premium. The theories and teachings of Aristotle and Plato were the accepted scientific patterns of the day. To challenge their achievements in reasoning, or to contradict their long accepted writings was a very grievous offence. Their words were accepted as being authoritative, and who would dare prove them wrong? Many tried, only to have their lights snuffed out by the ruling powers of darkness.

A faint glow was beginning to appear on the horizon. Galileo just disproved one of the long accepted tenets of Aristotle. He had shown that the larger of two balls did not reach the ground any faster when both were dropped from the same level. How could anyone dare to tell the world such an infamous statement, when it was clearly written in the writings of Aristotle that the larger an object was the faster it would fall? Was this not heresy, and were not the teachings of the great Aristotle infallible? Yet this heretic's findings could not be denied. Nature upheld what he had told the world. Copernicus was also being very ambitious when in his writings it was found that the earth moved about the sun instead of the latter revolving about the earth, and Columbus, he proved to mankind that the world was round.

Times were also changing. People were going to new lands for their right to worship as they pleased. Did not truth have to be accepted along spiritual lines as well as scientific, and did not untruths have to be rejected in order for a man to have a clear conscience before God?

Once again another disturber and an annoyer shouted loud and clear that a new truth had been restored to the earth. A truth that encompassed all others. A truth that could not be denied anymore than the truth that was found in the works of Copernicus. A truth that man could take a firm hold of progress to limits theretofore unknown. This truth accepted all other truths and was consistent with all other. It also could not be denied, because it was upheld by the words of God given to man throughout all dispensations of time. It could not be denied, because it was the true gospel of Jesus Christ, and it was restored to the earth by Joseph Smith.

We are living in the age of this revealed truth, and we cannot reject it if we are lovers of true progression, for whenever truth comes forth progression inevitably follows if it is accepted and used uncloaked.

How wonderful it is to have the truth once again, and how wonderful it is to use that truth in all circumstances throughout each stage of our existence. By this and this alone may we merit that which has been promised by obedience to all truths.

Elder Edward H. Southwick

London District

BELL, BOOK, AND CANDLE

Coming across the passage, "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life," in Milton's *Areopagitica* recently, I recalled that two of my childhood friends, Old Omar and Don Quixote, had both listed books among their treasured possessions. Long before the days of Gutenberg's skill, men recognised the importance of keeping records and accounts. The art of writing has given today's world the wisdom of all its yesterdays. Until the immutable dust reclaims everything, we shall continue to gain wisdom from past annals, and to record our own achievements and knowledge for posterity.

Books play a more important role in our lives than most of us realise. We should learn to know and use them to best advantage so that we shall profit from the opportunity we have of becoming associated with the earth's great. We should **read discriminately, continuously, and efficiently**. Scientific Bureaux of learning have told us that a person's increase of knowledge is limited by his reading facility; and if "man is saved no faster than he gets knowledge," most of us have need for improvement.

Experienced reading is discriminate reading. At the bottom of the literary ladder rests the pulp magazines, most newspapers, and comics. The next rung is composed of those novels using sentimentality and sex as drawing cards, occasional verse, and those periodicals catering to the masses. Take another step and you reach the "little" magazines, "better" novels, and most of the non-fiction works. At the top you will find the writings of the real thinkers, intellectuals, and of course those of direct inspiration. Every man should climb to the top; not necessarily because the lesser material is not beneficial—after all, a person who likes diamonds can also find beauty and worth in pearls—but because the volume of existant printed matter is so large one must evaluate and digest as much of the best-possible in the limited time at our command.

Continuous reading is necessary if we want to read those great works by the proven authors of the past, and keep abreast of the present as well. We must make our own reading time in this hurried age—in trains and buses, in bed upon retiring or before arising, and in those "spare" moments that do occasionally present themselves. Regular reading habits can eventually educate those whose schooling was curtailed, neglected, or insufficient. Some of the most influencial men in history such as Lincoln, Smith, and Edison were educated, almost solely, by their reading habits.

A slow reader is almost invariably an inefficient one. All should train themselves to become more proficient both in

speed and comprehension. A good reader does not read by letters, syllables, or words, but by sentences, lines, and even paragraphs. The ability to read well, as to write or speak effectively, adds richness to life; pity the person who has not learned the art of relaxing with good books.

Read the standard church works over and over again; those four volumes merit continued study and contemplation. Orson Pratt recorded in an early volume of the *Star*: "Every word of God means something, none of His sayings can be neglected." We should keep that in mind, and also remember that time spent in scriptural study is never wasted. Along with these, there is a large number of gospel interpretation and doctrinal books that we can profitably study—works that have either been written or approved by our church leaders. The writings of Talmage, Widtsoe, Roberts, Joseph Fielding Smith, and many others are invaluable sources of information.

But we must not limit ourselves to religious works; instead we should try to become the "well-rounded" individuals that the "Elizabethan" strove to be. Since *Beowulf's* time certain books have remained universally popular; they have become classics and are "musts" on anyone's book list. Chaucer, Donne, Shakespeare, Tolstoy, Dickens, Arnold, Hugo, and the Brontës are but a few of the authors everyone should become acquainted with. If at present you do not feel at home with them, remember that tastes can and will mature with use.

Books reflecting the contemporary scene must not be avoided in our search for past wisdom. Among others, Eliot, Buck, Lewis, Maugham, Huxley, Stein, and those on the M.I.A. reading-course lists are well worth your consideration.

Choose the correct values that will give you a proper sense of right reading. Senator Smoot, after a thorough investigation into the laws of book censorship, said to the U.S. Senate, "I didn't know such filth existed." Literature of that kind can have a serious effect on impressionable minds; our ideals should be so high that arbitrary "banning" would not be necessary.

Never read merely for the sake of reading; the learning and understanding behind the act is what actually counts. That doesn't mean you shouldn't read for pleasure however; I often re-read Alice's inimitable *Adventures in Wonderland*, or the hilarious *Egg and I* for sheer joy.

Share your discoveries, reading delights, and best loved books with family and friends. **Read wisely, widely, and well;** it is one of man's most rewarding abilities! Remembering:

There is something far better
Than worldly wealth or looks—
The knowledge and wisdom
We glean from great books.

R.L.P.

CHILDREN'S PAGE



Bartholomew and the Twins

by Yvonne Drake

Alice and Allen are twins. They look ever so much alike and their mother dresses them in clothes that look alike, whether they are going to church, or out to play, or to school. Today they are wearing white blouses with green ties and while Alice has a lovely skirt, Allen is wearing his grey trousers. They even have shoes and stockings that look alike.

Alice and Allen are just coming from school and if you look up the road you will see them come around the corner. My goodness, but they are in a hurry—look at them running toward home—something exciting must have happened. Shall we go along and find what it is all about? If you listen you can hear Alice and Allen talking to their mother. "School is out for our summer holiday and we don't have to go back until September." Alice is saying, "I am going to play with my dolls and jumping rope all the time and not think about school."

"And I'm going to put my books away until the holiday is over," says Allen. "I'm not going to think about books or school either."

Did you see that smile on mother's lips? I wonder if she knows of the big surprise that Alice and Allen are going to get? Perhaps she does, for I

think she knows Bartholomew quite well. Who is Bartholomew? Well you just wait and you will meet him too.

Alice and Allen had been out of school for nearly three weeks. They had played all the old favourite games over and over again, they had put their jig-saw puzzle together three times and they are now sitting on the sofa wondering what they can do that would be fun.

"We could play shops," said Alice. "But mother hasn't saved any of the old tins, and everyone knows you must have things to sell if you are going to have a grocery shop."

"Why don't we act out a story?" said Allen. That is a wonderful idea," said Alice, "but we have done all of the old stories, I wish we could find something new."

"I'll help you," said a voice. "Who spoke?" asked Allen. "Where did it come from?" asked Alice.

"If you will open the story book that is lying on the table beside you, to page 36, you will see that it is I, Bartholomew, who is speaking."

Alice and Allen, filled with surprise and amazement, cautiously opened the story book, and there, lounging lazily on a letter "C" was Bartholomew, a book worm.

"Hello there," said Bartholomew, "I've been wondering how much longer I would have to wait to meet you. I've been on an exploring trip to Africa, shipwrecked on an undiscovered island in the South Pacific, and I've gone to the Arctic Circle in a dog sleigh, while I've been waiting for you. I was just getting ready to go to China when I heard you talking. Say, if you have nothing better to do why not go along with me?"

"Oh—I'm afraid we can't go that far away. We must be back in time for tea," said Alice. "Besides how could we get there?"

"Why, you just walk into the picture on the opposite page, get into the rickshaw and Choo Yong will run like the wind taking us to the small village where he lives. Here, eat one of my travel biscuits and you will become small enough to sit in the rickshaw with me. And sure enough as Bartholomew had said, as the twins ate the travel biscuit they got smaller and smaller until they were much smaller than the book and had to help each other up over the side, on to the face of the book where they found Bartholomew waiting to help them into the rickshaw.

As soon as they were comfortably seated, Choo Yong began to pull the rickshaw—faster, faster, and faster until they were racing over the desert sands of Time, winding through the Memory Mountains, and through the fields of the Land of Make Believe. They were not one bit afraid as they rode through the Forest of Mystery and as they crossed the Sea of Adventure, for they were so interested in Bartholomew's story. He was telling the twins how he had, at one time, been a poor inch worm who could not read or spell until one day he became caught in a dictionary and while trying to get out he ate most of the words and gradually turned into a book worm. Since then he had spent all of his time in books, travelling to every country in the world and going back

into all ages of time.

Bartholomew finished his story just in time for Choo Yong was pulling the rickshaw to a stop in front of a small Chinese home and there in the Patio sat Choo Yong's mother in a bamboo chair. She was wearing a brightly coloured silk Kimona, and her black shiny hair was pulled back into a roll. She spent the morning showing Bartholomew and the twins the terraced rice fields, the persimmon trees, and introducing them to the neighbours. They had a big bowl of rice and fish for their lunch, which they ate with chop sticks and didn't even spill a bit. After lunch Choo Yong took the visitors to play some Chinese games with the other children. They were playing Chinese Tag when the twins suddenly heard their mother calling them. They hurried into the rickshaw and raced back over the Sea of Adventure through the Forest of Mystery, through the Land of Make Believe, and over the desert sands of Time, and stopped with such a jolt in their own front room that the twins tumbled out on to the sofa.

They ran into the kitchen to tell mother about their trip and of their new resolve to travel more often into the land of books with Bartholomew. Mother just smiled and said she was very glad they had met Bartholomew, as she had known him for such a long time and had also known what fun it was to go on trips with him.

I wonder if you have ever been with Bartholomew or would like to meet him? Why not look for him and for the Land of Make Believe next time you read in your favourite story book?

Chinese Tag

One person is chosen to be It. It tries to tag or touch someone else to make that other player It. The person tagged must hold the spot touched by It until he can tag someone else. This can be a great deal of fun if you touch a player on the back, leg or some other awkward spot.

Yvonne Drake.

FRAE BONNIE SCOTLAND

by Pres. C. Cutler and Elder L. Jones

“Well, Brother Sandy MacIntosh, if this is no a pleasant surprise, I hardly kened ye standin’ there in the Scotch mist waiting for a tram. What brings ye frae Glasgow tae Auld Reekie?”

“It’s guid tae see ye, Brother McPherson. I’m stayin’ ower in Edinburgh the nicht and I’ll be speakin’ in Church here tomorrow. What book’s that ye’re carryin’?”

“Oh, since my baptism I’ve been readin’ about the history o’ the Church in Scotland, and I’ve learned a lot o’ things ’ve ne’er kent afore. Ye know it was just nine years after the Church was restored that missionaries first came tae Scotland.”

“Aye, the Lord must have known that a lot o’ his sheep were in Scotland. I guess thousands of Scottish folk have accepted the Gospel—the anes that really ken onyway.”

“I’ve been readin’ how Orson Pratt, ane o’ the first missionaries in Scotland climbed tae the top o’ yon Arthur’s Seat. How he prayed tae the Lord for two-hundred converts tae the Church, and how the Lord answered his prayer afore the year was up. Since then Arthur’s Seat has always been referred tae by members o’ the Church as Pratt’s Hill.”

“Maybe ye’ve heard, Brother McPherson, that last April the missionaries went up tae the same spot and prayed, juist as Orson Pratt did, that the Lord would give the Church fifty converts by the middle o’ the year. I’ve been countin’ the baptisms in the *Millennial Star* and I figure that Scotland had 58 baptisms by the first o’ July.”

“Aye, the Lord has been blessing us here in Scotland. Why juist tak’ a look at the twa new buildings that the Church now owns in Edinburgh and

Glasgow. They are the answer tae many a Saint’s prayer. Sister McPherson has been after me tae do a wee bitty work around hame, but I feel that I’ve got tae help the rest o’ the Saints renovate the Church. So I’ve been going doon tae the hall wi’ what few as can, and fair enjoyin’ maesel’ cleanin’ and paintin’. Besides being a new member o’ the Church, I git tae ken the members a lot better that wey.”

“Say, Brother McPherson, are ye favorin’ ane o’ ye’r legs, or have ye got yer kilt on crooked?”

“It’s nae that. I juist hav’nae recovered frae the District Outing at Alva Glen.”

“Aye, that was a rare time. It was a braw idea havin’ a’ the branches compete in races and games, but the best part was when we wallopped the missionaries at fitba’. They’ve done it enough tae us playing softba’.”

“I think I enjoyed the music, drama, and poetry the best. Och, there were some bonnie songs, and the poetry—why Rabbie Burns himsel’ couldnae do better. The bairns had a guid time as weel.”

“Aye, the competition was a’ richt, and Edinburgh won this year. But it’ll tak’ a bit o’ doin’ tae keep Glasgow frae winnin’ next year.”

“We’ve had some guid times. Remember the Gold and Green Ball? Ye fairly danced the puir lassies aff their feet.”

“Och, Mon, I couldnae let the decorations and music go tae waste, and besides, it was the first social held in oor new ballroom.”

“Say, Brother MacIntosh, I didnae see ye at the M.I.A. Convention a month ago.”

“Di’nae worry, Brother McPherson; I wouldnae miss a meeting if I could

help it for a' the bag-pipes in Scotland. I was awa' on my holiday and I attended Church in Aberdeen. The branch there is fairly growing. On my wey back hame I dropped in on the Dundee Branch and I found them oot workin' on their potatoe plot. If ye'r needin' any tatties, ye kin get a guid day's exercise helping tae dig them up."

"It really does ye auld heart guid tae hear aboot how other branches are gettin' on. D'ye ken that there's an organised branch in Perth now?"

"I didnae ken that. I guess I'm behind on the news. I'll have a chance tae catch up as the *Millennial Star* is going tae print an article on the Scottish District."

"That ought tae be grand. Every family should tak' the *Star* tae keep up on the Church activities. Frae a thrifty Scot, I'd say that it's a guid investment."

"Almost as guid as tithing. Say, have ye been oot tae the Airdrie Branch lately since the missionaries were withdrawn? It is marvelous the way they've got on."

Och, Aye, in all the branches there has been a greater interest and activity. I've found, too, that more o' my neighbors ask me aboot the Church than ever afore. As members we have a' kinds o' chances tae help the missionaries and preach the Gospel."

"It's oor duty. Even though we have missionaries in such far places as the Shetland Isles, we ought tae tak' advantage o' every opportunity richt here at hame."

"Richt ye are, Sandy. Here comes ye'r bus. D' ye ken aboot the District Conference that's comin' up?"

"Aye, Brother MacIntosh. See ye at Priesthood meeting tomorrow morning."

"Cheerio."



BRITISH MISSION

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Paul Allen	London	Norwich	June 29
Howard Heslington	London	Norwich	June 29
Afton Hunter	Norwich	Newcastle	July 21
LoEne Cooley	Nottingham	Ireland	July 23
Elayne Salmon	Nottingham	Norwich	July 23
Grover J. Hawkins	Wales	London	July 23
Charles Bradbury	Newcastle	Manchester	July 23
Howard Rogers	Newcastle	Wales	July 23
James D. Brown	Manchester	London Office	July 23
Jay V. Christensen	Shetland Is.	Liverpool	August 3
Errata.—Elder Keith Francis was appointed President of the Sheffield District instead of the Welsh District as listed last month.			

releases

<i>Name</i>	<i>Districts</i>
August 7th	
K. Marcel Tingey	Scottish
Ronald J. Allan	Nottingham
August 15th	
Glen M. Seely	Leeds, Bristol
Elliott D. Roberts	Hull*
John A. Green	Manchester
Chad J. Flake	Hull
Harlan Y. Hammond	Liverpool
Horace Coltrin	Liverpool, Hull
Vernon Y. Jensen	Sheffield
Edward M. Bunker	Newcastle
David B. Timmins	Scotland*
George M. Brantzeg	Manchester
Thomas W. Brammer	Sheffield, London
Merrill E. Fowers	Ireland, London
Noel B. Bowcutt	Ireland, Birmingham
Robert W. Smith	Leeds
August 16th	
Chesley Pierson	Liverpool, Sheffield*
August 22nd	
James E. Ashton	London
Dean R. Stephens	Nottingham, Birmingham*
Kenneth L. Hatch	Birmingham
Josephine Litchfield	Liverpool, Newcastle
Margaret Loosle	Welsh, Irish

* Served as District President.

personals

BAPTISMS

BRISTOL DISTRICT

July 1st

Eric G. W. Birch of Plymouth
 Patricia C. E. D. Lord of Plymouth
 John H. Salusbury of Plymouth
 Maria P. R. Kopyra of Plymouth
 Patricia D. Duggan of Plymouth
 June I. Duggan of Plymouth

July 14th

Brian M. Crabtree of Bristol
 Shelia O. G. S. Crabtree of Bristol
 Pauline Holiday of Bristol
 Ellen Jones of Bristol
 Pauline E. Pitman of Bristol
 Sheila M. Pitman of Bristol

July 15th

Sylvia L. Lewis of Bristol
 Penelope L. Stanbury of Bristol
 Clarice D. L. Davis of Bristol
 Beryl D. J. D. Storey of Bristol
 Bertram J. A. Storey of Bristol
 Lexa F. Watts of Stroud
 Joan E. S. Lewtas of Bristol

HULL DISTRICT

June 23rd

Winifred B. Henderson of York
 Victor J. Henderson of York
 Stephen C. Langford of Grimsby
 Doreen Wells of Grimsby
 Jacqueline Thomas of Hull
 Stella Messenger of Hull

July 7th

Frederick Hopkin of Hull

July 15th

Leslie Winnard of York

IRISH DISTRICT

June 23rd

Robert J. Reid of Bangor

July 14th

Pearl L. Jamison of Belfast
 Hugh Wright of Belfast
 Arthur S. Keenan of Belfast
 Kathleen H. Summerville of Belfast
 Gordon L. Jones of Belfast

LIVERPOOL DISTRICT

June 17th

Margaret T. Fawcett of Preston
 Elsie H. Smith of Liverpool
 Annie E. Fletcher of Preston
 Elsie O. Johnson of Preston

Baptised by

Elder G. M. Seely
 Elder G. M. Seely
 Elder R. F. Jones
 Elder R. F. Jones
 Elder J. B. Wasden
 Elder J. B. Wasden

Confirmed by

Elder R. F. Jones
 Elder J. B. Wasden
 Elder G. M. Seely
 Elder P. Crockett
 Elder E. Allbrand
 Elder R. W. Smith

Elder G. Saunders
 Elder E. C. Cahoon
 Elder G. Saunders
 Elder G. Saunders
 Elder E. C. Cahoon
 Elder E. C. Cahoon
 Elder E. C. Cahoon

Elder L. R. Hunter
 Elder B. H. Dunn
 Elder K. R. Lloyd
 Elder E. C. Cahoon
 Elder T. L. Evans
 Elder G. Saunders

Elder P. Crockett
 Elder P. Crockett
 Elder D. R. Mathis
 Elder D. R. Mathis
 Elder D. R. Mathis
 Elder R. Ellsworth
 Elder P. Crockett

Elder E. C. Cahoon
 Elder E. C. Cahoon
 Elder L. R. Hunter
 Elder T. L. Evans
 Elder T. L. Evans
 Elder P. J. Bullock
 Elder D. R. Mathis

Elder C. J. Flake
 Elder R. Romney
 Elder R. Archibald
 Elder R. H. Hales
 Elder E. Roberts
 Elder E. Roberts

Elder C. J. Flake
 Elder E. Roberts
 Elder C. J. Flake
 Elder H. Coltrin
 Elder H. Coltrin
 Elder E. Roberts

Elder E. D. Roberts

Elder H. E. Coltrin

Elder R. Hedman

Elder R. Hedman

Elder G. Calder

Elder M. Burnett

Elder N. B. Bowcutt
 Elder R. E. Lloyd
 Elder J. B. Hill
 Elder N. B. Bowcutt
 Elder M. Reeder

Elder M. C. Fowers
 Elder W. D. Koplin
 Elder M. G. Reeder
 Elder S. E. Ottesen
 Elder J. B. Hill

Elder D. Bradshaw
 Elder W. Murray
 Elder H. Hammond
 Elder H. Hammond

Elder H. Hammond
 Elder T. Rockwood
 Elder J. M. Taylor
 Brother P. Cookman

LONDON DISTRICT

June 16th

Harry Jones of Brighton
Francis E. E. Clark of Brighton
Percy G. Clark of Brighton
Audrey D. Gamage of Brighton

July 6th

Thomas W. Jeffkins of Brighton
Sylvia B. Preece of Brighton
David G. French of Brighton
Lillian E. R. P. Jeffkins of Brighton
Ronald P. Preece of Brighton
Daisy E. A. B. Vantenac of Brighton
Andre Vantenac of Brighton

July 8th

Elizabeth Q. Jennings of Edinburgh
Christina S. M. Lang of Glasgow

July 21st

Gordon C. Mintram of Southampton
Jean D. K. Mintram of Southampton
Charles C. Shumard of Oxford

July 26th

Alice M. A. Olive of N. London
Margaret A. Olive of N. London
Leslie K. Olive of N. London
Douglas M. Olive of N. London
David J. C. Bruin of Catford
Christine L. Bruin of Catford
Jessie M. H. B. Freeman of Catford

August 2nd

Ethel L. D. Andrews of Catford
Yvonne Silsbury of S. London

MANCHESTER DISTRICT

June 27th

Jean Smith of Rochdale
John R. K. Fountain of Rochdale

July 16th

Albert E. Bowden of Stockport
James Price of Wythenshawe
Lilian D. Starling of Wythenshawe
Lena B. Price of Wythenshawe

July 29th

William G. Page of Ashton
Winston Smith of Ashton
Joohn J. Smith of Bury
Sarah S. Travis of Rochdale
Herbert L. Travis of Rochdale
Frances N. W. Smith of Bury
Catherine D. Taylor of Wythenshawe
William Roper of Wythenshawe

NEWCASTLE DISTRICT

June 23rd

Peter F. McNay of Darlington

July 4th

David J. Wilson of Middlesbrough
Alma Collin of Middlesbrough
Lawrence Collin of Middlesbrough

Baptised by

Elder J. Bryner
Elder P. Ashdown
Elder P. Ashdown
Elder J. Bromley

Elder P. S. Ashdown
Elder J. W. Bromley
Elder J. Bryner
Elder J. W. Bromley
Elder J. W. Bromley
Elder J. C. Bryner
Elder J. C. Bryner

Elder D. B. Timmins
Elder D. B. Timmins

Elder D. Carroll
Elder D. Carroll
Elder J. L. Marble

Elder C. McGuire
Elder C. McGuire
Elder R. Walker
Elder R. Walker
Elder E. Southwick
Elder E. Southwick
Elder E. Southwick

Elder E. Southwick
Elder E. Southwick

Elder W. J. Ashton
Elder J. A. Green

Elder D. Peterson
Elder L. R. Gardner
Elder L. R. Gardner
Elder J. D. Brown

Elder R. Dewsnup
Elder R. Dewsnup
Elder J. W. Burt
Elder J. A. Green
Elder J. A. Green
Elder G. H. Earl
Elder R. Marcusen
Elder R. Marcusen

Elder G. E. Sloan
Elder R. Hunsaker
Elder D. Barclay
Elder R. Hunsaker

Confirmed by

Elder J. Bryner
Elder P. Ashdown
Elder P. Ashdown
Elder R. Smith

Elder J. Bromley
Elder P. Ashdown
Elder R. L. Smith
Elder P. Ashdown
Elder P. S. Ashdown
Elder R. L. Smith
Elder R. L. Smith

Elder D. Timmins
Elder K. Tingey

Elder D. Carroll
Elder G. H. Pilling
Elder E. McKenna

Elder C. McGuire
Elder C. McGuire
Elder C. McGuire
Elder R. Walker
Elder R. Bernston
Elder E. Southwick
Elder E. Southwick

Elder E. Southwick
Pres. S. Richards

Elder J. A. Green
Elder W. J. Ashton

Elder G. H. Earl
Elder J. D. Brown
Elder L. R. Gardner
Elder L. R. Gardner

Elder L. Anderson
Elder L. Anderson
Elder J. H. Earl
Elder J. A. Green
Elder D. Peterson
Elder J. W. Burt
Elder J. M. Grow
Elder J. M. Grow

Elder B. Cole
Elder R. B. Shields
Elder J. D. Bench
Elder D. D. Barclay

NORWICH DISTRICT

June 16th

Lillie M. Jones of Colchester
Jean P. Jones of Colchester
Charles W. West of Colchester
Julia T. West of Colchester
Brian F. Godbald of Lowestoft

June 17th

Walter E. Wales of Norwich

July 13th

Michael Watling of Colchester

July 29th

Astrid A. Ince of Colchester

NOTTINGHAM DISTRICT

June 21st

Ethel L. Burton of Nottingham
William T. Burton of Nottingham
Pauline Smedley of Nottingham
Marian D. Freeman of Nottingham
Glennys Morton of Nottingham
Wendy A. Mulligan of Nottingham
Anthony B. Cooper of Derby
Florence M. Kiddy of Nottingham

July 14th

Joan E. Payne of Hucknall

David King of Derby

SCOTTISH DISTRICT

July 8th

Charlotte W. F. M. Ross of Dundee

George Meek of Dundee

SHEFFIELD DISTRICT

June 29th

Dawn R. Anselm of Doncaster
Vincent Hall of Barnsley
Kathleen H. Hall of Barnsley
Sydney Sykes of Sheffield
Sheila Swift of Rotherham
John E. Swift of Rotherham
Lilian P. H. Swift of Rotherham
George H. Herrett of Sheffield

WELSH DISTRICT

July 20th

Caroline Williams of Cardiff
Kathleen Gregory of Cardiff
Diana M. George of Cardiff
Ruth C. Roberts of Cardiff
Frederick G. C. Steele of Cardiff
Henry A. E. Roberts of Cardiff
Frederick C. Steele of Cardiff
Ivy E. W. Steele of Cardiff
Georgina A. Steele of Cardiff
Leonard D. Allen of Cardiff
Edward F. Robst of Cardiff
Ina R. Appleby of Pontypool

Baptised by

Elder R. N. Ord
Elder K. Ransom
Elder R. N. Ord
Elder R. N. Ord
Brother R. Godbald

Elder D. L. Crane

Elder K. S. Ransom

Elder K. Ransom

Elder H. Jones

Elder H. Jones

Elder L. Oldham

Elder L. Oldham

Brother W. Kiddy

Brother W. Kiddy

Elder R. Allan

Brother W. Kiddy

Elder S. H. Lee

Elder S. H. Lee

Elder C. N. Cutler

Elder W. B. Davis

Elder F. Buchanan

Elder H. Hall

Elder R. Bown

Elder V. Jensen

Elder R. Lindsay

Elder R. Lindsay

Elder R. Lindsay

Elder R. Thurston

Elder V. E. Jackson

Elder V. E. Jackson

Elder D. Forsyth

Elder V. E. Jackson

Elder V. E. Cahoon

Elder V. E. Jackson

Elder G. L. Cahoon

Elder D. H. Seely

Elder D. H. Seely

Elder D. H. Seely

Elder D. H. Seely

Elder W. C. Evans

Confirmed by

Elder K. Ransom
Elder R. N. Ord
Elder K. Ransom
Elder K. Ransom
Elder R. Phelps

Elder J. Bennett

Brother D. Watling

Elder H. Jones

Elder S. D. Astle

Elder S. D. Astle

Elder M. T. Burton

Elder L. Oldham

Elder A. Asher

Elder M. T. Burton

Elder R. Allan

Elder A. Asher

Elder K. Noall

Elder L. R. Huff

Elder W. B. Davis

Elder R. R. Shurtz

Elder J. Hulme

Elder R. Bown

Elder G. Welling

Elder J. J. Rose

Elder K. Francis

Elder S. Schofield

Elder G. Welling

Elder G. Condie

Elder F. Williams

Elder D. P. Forsyth

Elder V. E. Jackson

Elder R. Sperry

Elder R. Sperry

Elder D. P. Forsyth

Elder D. H. Seely

Elder R. Sperry

Elder G. L. Cahoon

Elder B. C. Holman

Elder H. Hancock

Elder M. Austin

THREE OUTSTANDING MESSAGES OF THE BOOK OF MORMON TO THIS GENERATION

—continued from page 203

the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites. And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi. And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of His saints, which shall be shed by them, shall always cry unto Him from the ground for vengeance upon them and yet He avenge them not. Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.” (Ether 8:20-23.)

Then the writer again addresses himself to the Gentiles of our day and warns of similar secret combinations that may overthrow us as they did the nations upon this land before us:

“Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction

come upon you, yea, even the sword of justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or woe be unto it, because the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up. For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.” (Ether 8:23-25.)

We may, then, reasonably conclude that one of the most important considerations that guided the Book of Mormon prophets in their writing was that of warning our generation (their own not excepted of course) that destruction awaits those nations on this land that do wickedly and fail to acknowledge the God of the land Who is Jesus Christ. Even as the Doctrine and Covenants is a modern voice of warning to this generation (see sec. 1), so the Book of Mormon is a warning to us from the nations of the past that lived upon this continent.

- (1) See Jac. 4:2; Jar. 2; Morm. 7:1; also first paragraph of title page.

(Continued in the next issue)

THE BULLETIN BOARD

FALL CONFERENCE

SCHEDULE.—

Norwich	Aug. 12
Birmingham	„ 19
Scottish	„ 26
Welsh	Sept. 2
Hull	„ 9
Bristol	„ 16
Leeds	„ 23
Newcastle	„ 30
Sheffield	Oct. 7
Manchester	„ 14
Nottingham	„ 21
Irish	„ 28
London	Nov. 4
Liverpool	„ 11



YULETIDE REMINDER.—Now is the time to send in your poems and stories for the annual Christmas Issue of the *Star*, and to place orders for those “special” gifts. A CENTURY OF MORMONISM IN GREAT BRITAIN (7/-), and BRIGHAM YOUNG (5/6), make excellent holiday remembrances, and yearly subscriptions to any of the Church publications are always welcome. The IMPROVEMENT ERA (15/-), CHILDREN’S FRIEND (10/-), INSTRUCTOR (14/6), RELIEF SOCIETY MAGAZINE (14/6), and the weekly CHURCH SECTION (14/6), can be ordered through the Mission Literature Department, 149 Nightingale Lane, Balham, London, S.W.12.

M.I.A. CONGRATULATIONS.—To Sister Thelma Green of Birmingham, Sister Jessie Ferguson of Airdrie, and Sister Jean Silsbury of London for receiving their Golden-Gleaner Awards. To the sixty-six organised M.I.A.s in the British Isles and their thirteen hundred members for the wonderful work that has been accomplished in the past, and for their high ideals and future aims. To all those who have helped to keep the organisations “alive” during the summer programme, and helped make a success of the annual Sports Festival. And to the untiring efforts of the Mission M.I.A. Board in promoting and directing the Church youth.

PERSONALS.—Is there a sister, age about forty, who would like to correspond with a brother of similar age (view companionship-marriage); anyone interested please write Box 4, c/o Millennial Star.

As above, but age about twenty; write Box 2, c/o Millennial Star. Correspondence delivered in strictest confidence.

END PIECE.—Visiting our offices last week were the Clyde Edmunds of Salt Lake City, Utah. Brother Edmunds was a contributor to the *STAR* almost forty years ago while serving as a missionary in the Liverpool District

LET'S GO TO MUTUAL

—continued from page 204

pletely organised M.I.A. in mind. Since there are none in this mission, we have the Tintinnabulator to help us. Physically it is a humble looking pamphlet—this is for a number of reasons, mainly the difficulty in getting paper; but nevertheless a lot of sincere thought and many hours of work go into its production. We hope that it is not being regarded as a second-best, or a substitute for the manual programme. It is something quite apart—planned with the realisation that the M.I.A.'s in the British Mission have, at the moment, limitations and difficulties. However, no matter how small one's M.I.A. might be, the correct standards, objectives, and spirit can still be there.

Let's go to Mutual then, because it places one in companionship with

some of the best elements in the community, it gives unusual social advantages and provides wholesome recreation, it affords opportunity to express oneself before the public—which in itself is a valuable training for the duties of life, it enables one to discover one's possibilities and to render actual service to others, it gives one something good to do, it keeps alive the ideals of noble ancestors, and holds one in harmony with the spirit of the gospel. It also offers the opportunity for the study of religious, ethical, social, and industrial questions of the day from a Latter-day Saint point of view under the influence of the spirit of the Gospel.

Remember the M.I.A. provides us with what Izaak Walton called the very sinews of life—good discourse and good company.

THE ANTHON ACCOUNT

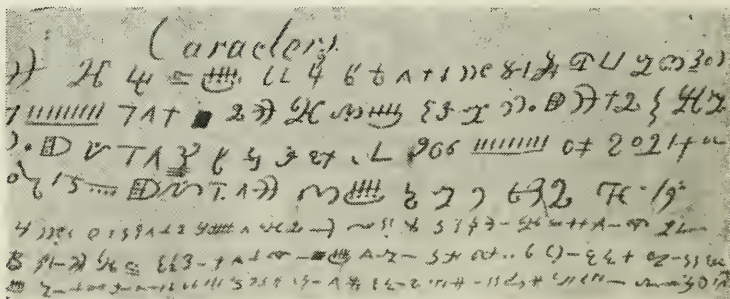
—continued from page 207

are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech." A thousand years of progress and change had taken place; how many of us today can read the English of a thousand years ago? Most of us find it surprisingly difficult to read or comprehend Caedmon or even the works of Chaucer. And even when we make allowances for copyists' errors, the Anthon Transcript remains an undisputable witness for the existence of the plates.

The photograph of a gold plate, engraved in cuneiform characters, and buried in the audience palace of

Darius the Great at Persepolis in Iran about 517 B.C. and recently uncovered, also proves that metallic sheets were used for such purposes; people in Joseph Smith's time often doubted that fact. Many other such finds coming forth daily establish the truth of statements made in the Book of Mormon, and by Joseph Smith, that antagonists have used against us for years, and support the claims of the Anthon transcript. A.E.

(Further material on the subject, other than the already quoted sources, can be found in "A New Witness for Christ in America" by Francis W. Kirkham, "The Pearl of Great Price," "Our Book of Mormon" by Sidney B. Sperry, and innumerable others.)



THE THINGS I READ

as M.I.A. Themes

- 1949-50 "How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter."

The First Presidency, April 6th, 1942.

- 1938-39 "By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." *Galatians 5:13-14.*

- 1946-47 "Let everyone get a knowledge for himself that this work is true . . . then let every person say: "I will live my religion . . . I will walk humbly before my God and deal honestly with my fellow beings."

Brigham Young.

- 1933-34 "Inspired by the refining influence of Mormonism we will develop the gifts within us."

- 1941-42 "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Doctrine and Covenants 82:10.

- 1945-46 "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and His ears are open unto their cry." *Psalms 34:13-15.*

- 1939-40 "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love Thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Matthew 22:37-40.

- 1944-45 "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Proverbs 3:5-6.

- 1936-37 "Let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God."

- 1947-48 "If you keep my commandments and endure to the end, you shall have eternal life."

Doctrine and Covenants 14:7.



Today and Tomorrow

I walked with a youthful Gleaner-girl,
Loved her flashing eyes and each golden curl,
Heard her laugh and sing, and knew she dreamed
Of the life and love the future would bring.
But behind her quick, impulsive charm
I felt a need, by a clinging arm.
For there were left some songs unsung,
The Gleaner is restless—when life is young.

I walked with a Gleaner-girl grown old,
Found silvery streaks in the curls of gold.
Broken dreams she had learned to mend
And she loved the “way” to each day’s end,
And her laughter—it was sweeter still,
For she’d followed Truth and the Father’s will.
Aye, more beautiful than youth foretold
Is life—for a Gleaner-girl, when old.

Ruth Savage Hilton.

